

The Church of God

Evangel



The Church of God Evangel

Official organ of the Church of God

CHARLES W. CONN, Editor-in-Chief

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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All orders for merchandise and payments on accounts should be addressed to the Church of God Publishing House, Tennessee Music and Printing Company, or the Lighted Pathway, according to kind of merchandise ordered.

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Laborers Together

ASSOCIATED directly with the Church of God Editorial Offices for the next two years will be two names well known in the Church of God. Cecil Bridges has been selected by the Supreme Council to continue in his capacity as Business Manager. This is a happy and fortunate choice, for the Publishing House under his management for the past two years has made remarkable progress and has done efficient work. Brother Bridges is a native of Texas and has been a minister in the Church of God for years. He served as Business Manager of Lee College before coming to the Publishing House. He is experienced and well able to handle the many complex problems of running so important a business.

In the Tennessee Music and Printing Company for the next two years will be V. B. Ellis, much better known as "Vep." He succeeds Otis L. McCoy in this position, and I am sure all of Brother McCoy's friends will be praying for him as he launches into a new field of service. It is fortunate that the Church of God has in its ranks two such outstanding music editors. Brother Ellis is well known as both a minister and song writer. His preaching is such as demands the attention of people everywhere, and merits him invitations as special speaker at various camp meetings and other similar gatherings. He has served successfully as pastor and evangelist. However, far more people know him as a song writer. Recently a well-known music publisher was discussing the various song writers of our day, and made this statement, "The greatest gospel song writer living today is a Church of God minister—Vep Ellis." Because he has such an undeniable gift in the field of music, and because he is so successful as a preacher, he has had a natural conflict within himself for many years, deciding what he should do. In this new position he will have adequate expression of both his pulpit and music ministries. We welcome Brother Ellis to the Publishing House and are sure you will welcome him as your new Music Editor.

Both Brother Bridges and Brother Ellis have written a brief greeting, and we print these for all our readers.

CECIL BRIDGES Business Manager

WHEN notified by our General Overseer that I had been selected by the Supreme Council to serve as Business Manager of the Church of God Publishing House for the next two years, I was thrilled. After having served in this position for the past two years, I realize the great responsibilities which accompany this privilege. I have endeavored to serve the Church in general to the best of my ability in the past and I will continue to serve to the best of my ability.

Since the General Assembly we have secured an architect
(Continued on page 10)

Editorials

Charles W. Conn

MARKS

of a Living Church

-II-

LAST WEEK we discussed the first proof that the Church of God is today a vital and dynamic church: the healthful rise of young blood into our ranks. The second proof we mention is that we settle our differences by debate rather than suppression or oppression. It must be carefully pointed out that the most rigidly democratic form of government would be weak and useless without the presence of the Spirit of God. In fact, a democracy could become an evil thing without the presence of those who are truly conscientious and godly in their thinking and counseling. Proverbs 11:14 tells us that "where no counsel is, the people fall: but in the multitude of counsellors there is safety." It must be understood, however, that these counselors are to be godly and sincere, for a multitude of evil or backslidden counselors would be a dangerous thing. When I point out that we are a healthy church because we have a multitude of counselors, and by this unified counseling direct our actions and policies, I mean that this is a sign of health only because these men are godly and upright. Were they otherwise, it would be a mark of ill health and inner rot. Debate and reasoning with godliness is a mark of health, whereas debate and reasoning without godliness is a mark of corruption.

Naturally the ideal would be that God directly administer the affairs of our Church, which would be theocracy. There was a time when God did directly control the affairs of His people—by means of the Urim and Thummin of the Old Testament. Through his ephod the priest was able to contact God personally, and receive, unquestionably, divine guidance. We do not have such a system today, for we have the fulfillment of God's plan for us recorded in His Word. We determine the doctrine of our Church as our divinely called and anointed minis-

ters study, discuss, and reach agreement on the Word of God. The program of the Church is outlined in this same manner, and all matters of church policy are established after free discussion by our many ministers and counselors, who are ordained both by God and His Church. This form of church government is democratic, and none will deny that a democracy is the nearest thing to theocracy in the world today.

"**OLIGARCHY**" is an uncommon word and will probably never be used by any who read this editorial, for it refers to a form of government that none of us will ever wish to experience. Oligarchy is that form of government where the whole is governed by the few. It is almost directly opposed to democracy, for in a democracy the people rule, while in an oligarchy a few rule the people. If the Church of God is to function as God's Church, and if we are to keep His divine favor, we must diligently guard our interests by seeing that no such form of government is ever imposed on us by Satan or any who would assist in propagating his ideas.

When an entire church is governed by a few powerful men, the persistent question in the minds of thinking men is: What if the few should become wicked and unchristian in their ambitions and practices? A glance at history tells us in a moment what would happen. Tyranny would be established; justice and truth would be trampled to the ground; liberty of expression and action would be suppressed; and true godliness would be denied. In our world today there are many religions that are dominated by a few rather than controlled by the whole. Even in religion there are sometimes found little men, vile men, power-hungry men. There are those who crave power more than they crave righteousness, and once this power is attained it is used to crush everything that opposes it. The desire for power and authority is not in itself a wicked thing, if this authority and power is desired so it can be used for positive good. But when authority is sought in order to perpetuate itself, and power is sought in order to suppress or oppress all that does not conform to it, such desires are then not only not good, but positively evil.

The late Stefan Zweig wrote some very disturbing words in the introduction to his book *The Right to Heresy*, in which he trenchantly endeavors to show that the same passion for power which grips men in political circles can conceivably possess people in ecclesiastic circles. Zweig says of the power-mad who attain position and authority either in government or church, "Power impels them to grasp universal power; victory leads to a misuse of victory; and, instead of congratulating themselves on having persuaded so many to accept their own pet delusion, on having disciples glad to live or to die for the cause, these conquistadors succumb to the itch for converting majority into totality. They crave to enforce their dogma upon those who [do not agree with them]. The pliable, the satellites, the soul-slaves, the camp followers of any big movement, do not suffice a dictator. Never will he be content until the free, the few independents, have become his toadies and his serfs; and, in order to make his doctrine universal, he arranges . . . to brand nonconformity as crime. Ever-renewed is this curse that awaits religious and political ideologies, compelling them to degenerate into tyrannies as soon as they have established dictatorships. But directly a priest or a prophet ceases to have confidence in the

immanent power of his faith or his teaching, and seeks to diffuse it by force, he declares war upon liberty. No matter what the dominant idea may be, whenever it has recourse to terror as the instrument for imposing uniformity upon alien convictions, it is no longer idealism but brutality. Even the purest of truths, when forcibly thrust upon malcontents, becomes the sin against the Holy Ghost."

FORCE and suppression cannot change men's ideas and ideals. This must be done by debate and persuasion, as was practiced consistently by Paul and by all the early apostles. In the Church of God no small group could, if it would, force its pet dogmas, opinions, and ideas upon the whole body. It is possible that there are a few among us who would do so, but when the day comes that they can so do, we shall have degenerated from a church into a tyranny.

There do exist religions and nations that are controlled by a few powerful men. These few men compel all others to conform to their ideas and their programs, and we readily admit that under such iron-fisted rule, these organizations often become strong and powerful. Their power is brute power, however, and not divine power. One example of the extremes to which such excesses can lead is the fact that only six per cent of the Russian people today belong to the Communist Party. Ninety-four per cent of the Russian people are not Communist in either their ideology or their sympathies. Communism is not a Russian product, but is an importation from Germany, originated and developed in Germany by Karl Marx and others, and transplanted into Russia. Lenin, Stalin, and other iron-fisted Russians accepted the Communist idea and imposed it upon their fellow men. A similarly small percentage of the German people were members of the recent Nazi Party, but these few powerful leaders imposed their beliefs and practices upon the whole nation. In government, rule by a few is always dangerous, and almost always evil, whereas true democracy is proved to be the only healthy and divine form of government today. A corrupt democracy, however, is no whit better than the worst of tyrannies that the world has seen.

It is well known that the Roman Catholic Church is the most powerful religious body the world has ever known. Its power is crude and mass power, rather than holy and sensitive power, and its dogmas are promulgated through imposition by a few rather than by illumination of the whole. The world has never known more extravagant injustice than has been wrought by the Roman Catholic Church. Her instruments of persuasion have been the flaming torch rather than the council floor, the "iron maiden" rather than open parliament, and the rack rather than the open Bible. The Papal Bull has become the final authority rather than what saith the Lord. All who have refused in times past, as well as in the present, to conform to the demands of the few, have been summarily disposed of by the most ingenious of devices. It is estimated that 900,000 were put to death in Spain alone during the Inquisition, the brain-child of Pope Innocent III. Even Desiderius Erasmus, a staunch and loyal Catholic, was impelled to cry out in his *Praise of Folly*, "What authority [is] there . . . in holy Writ that commands Hereticks to be convinc'd by Fire rather than reclaim'd by Argument?"

I HAVE mentioned these things only to il-

lustrate the excesses and extremes of government by a few, whether it be political or ecclesiastic. Any group becomes weak, insipid, and lifeless when only a few dictate its policies and program; it becomes narrow and limited when only a few decide its doctrine and faith. If a church is to thrive and effectively to serve Christ, it must not smother truth and must not suppress private opinion. Suppression and oppression are not substitutes for discussion and debate on a council floor. The will of the few does not always clearly reflect the will of the many. The evidence is ample that the early church decided its issues by open and free discussion rather than by dictation by some hierarchy. At a time when the difficult subject of circumcision threatened to tear the apostolic church asunder, the ministers of the church came from all quarters into Jerusalem, and there discussed their problem. Acts 15:2 says, "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." After all the apostles reached Jerusalem there was a great debate on the subject, as is described in Acts 15:7, "And when there had been much disputing . . ." The doctrine of circumcision was determined, not by the belligerent will of one man or a few men, but was decided in open and complete discussion by the entire body. There are other instances and references to such discussion in the history of the early church.

Anyone who has visited an Assembly of the Church of God, or an Ordained Ministers' Council, is fully aware that we are a thoroughly democratic group of Christians. Our problems are settled by debate, without fear of reprisal. Because we are a growing and energetic body, we do have problems, and none will deny this, but these problems are not solved by coercion and imposition, but by sincere striving for understanding and illumination. As long as our issues and problems are settled in the councils of godly men we are safe from heresy. When our Church is directed by the whims of a few, we are then subject to the blindness of their prejudices, the instability of their weakness, and the limitations of their bigotry. We have proved in the past, and are proving today, that in the multitude of counselors there is safety.

The purity of our doctrine and the spirituality of our Church will be safeguarded so long as our issues are decided by God-fearing and Scripture-searching men who will contend for the faith of the saints. Yet, we must never forget that such democracy without God will only result in confusion and contention. Armed with nought but prayer and a free vote, every ordained minister in the Church of God has an equal right to say who will be our leaders and officials. With prayer in his heart, the Word in his mind, his right to vote, and his right to be heard on the council floor, each ordained minister in the Church of God can and should help to determine what our teachings, our program, and our practice shall be. Our recent Assembly proved that this system is still effective today. It is proof indisputable that we are alive and vital in our ministry today. The same vitality that causes us at times to have differences, demands also the Christian way to settle those differences. Should we fail in the godly exercise of this right, then we shall have become a dead and stagnated church, for we shall have discarded the Bible way of church administration.

How to Preach and Convert Nobody

By CHARLES GRANDISON FINNEY

LET YOUR SUPREME motive be to secure your own popularity; then, of course, your preaching will be adapted to that end and not to the conversion of souls to Christ.

Be sparing of thought lest your sermon contain truth enough to convert a soul.

Make no distinct points, and take no disturbing issues with the consciences of your hearers, lest they remember these issues and become alarmed about their souls.

Avoid preaching doctrines that are offensive to the carnal mind lest people should say of you, as they did of Christ, "This is an hard saying; who can hear it?" and accuse you of injuring your influence.

Keep the spirituality of God's holy law, by which is the knowledge of sin, out of sight lest the sinner should see his lost condition and flee from the wrath to come.

Preach the gospel as a remedy but conceal or ignore the fatal disease of the sinner.

Preach salvation by grace, but ignore the condemned and lost condition of the sinner, lest he should understand what you mean by grace and feel his need of it.

Avoid especially preaching to those who are present. Preach ABOUT sinners and not TO them. Say "they" and not "you" lest anyone should make a personal and saving application of your subject.

Preach no searching sermons lest you convict and convert the worldly members of your church.

Avoid awakening uncomfortable memories by reminding your hearers of their past sins.

Do not make the impression that God commands your hearers now and here to obey the truth.

Do not make the impression that you expect your hearers to commit themselves upon the spot and give their hearts to God.

Leave the impression that they are expected to go away in their sins and to consider the matter at their convenience.

Dwell much upon their inability to obey, and leave the impression that they must wait for God to change their natures.

Make no appeals to the fears of sinners, but leave the impression that they have no reason to fear.

Say so little of hell that your people will infer you do not believe in its existence.

Make the impression that if God is as good as you are, He will send no one to hell.

Try to convert sinners to Christ without producing any uncomfortable convictions of sin.

Make no disagreeable allusions to the doctrines of self-denial, cross-bearing, and crucifixion to the world.

Admit, either expressly or impliedly, that all men have some moral goodness in them, lest sinners should understand that they need a radical change of heart from sin to holiness.

Do not rebuke the worldly tendencies of the church members lest you should hurt their feelings.

Charles Grandison Finney was born in 1792—just one year after the death of John Wesley—in Warren, Connecticut. Long and useful were his years on earth. He went home to Heaven on August 16, 1875, having turned many to righteousness. He was not brought up in a pious home. His first acquaintance with the Bible was made through references to it that he came across while studying for the legal profession.

The great moment in his life came when he heard and obeyed the voice of God to his soul. He went to the woods to pray, and while he was on his knees among the fallen trees of the forest, the Holy Spirit gave him the promise, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

That night he recorded, "I met the Lord Jesus Christ face to face and I fell down and poured out my soul to Him. The Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I wept aloud with joy and love."

At once he began to seek for the lost, and soul winning was his calling from that time on. He figured brightly in the great revival time of 1859-60.

"He that winneth souls is wise." All will do well to take heed to the accompanying words of wisdom from Mr. Finney, who will "shine . . . as the stars for ever and ever" because he turned many from the error of their ways to the Lamb of God.

Do not rebuke extravagance in dress lest you should uncomfortably impress your vain and worldly church members.

Avoid all illustrations, repetitions, and emphatic sentences that may compel your people to remember what you say.

Avoid all heat and earnestness in your delivery lest you make the impression that you really believe what you say.

Address the imagination, and not the conscience, of your hearers.

Make it your great aim to be personally popular with all classes.

Be careful not to testify from your own personal experience of the power of the gospel, lest you should produce the conviction upon your hearers that you have something which they need.

See that you say nothing which will appear to any of your hearers to mean him or her, unless it be something flattering.

Encourage church sociables, and attend them yourself, because they will tend so strongly to levity as to compromise Christian dignity and sobriety and thus will paralyze the power of your preaching.

If souls are converted in congregations cursed with such a ministry, it will be by other means than the preaching.—Message.

MINISTERIAL ETHICS

By T. F. TAYLOR, Pastor, St. Charles, Va.

Text: 1 Timothy 5:1, 2, 17, 19; 6:20, 21, "Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. Against an elder receive not an accusation, but before two or three witnesses."

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace be with thee. Amen."

I honestly concede that I do not consider myself to be qualified to treat with such a complex and complicated subject as "Ministerial Ethics." Yet, I am made to realize more and more, as I endeavor to serve the Church as a pastor and as a preacher, through my own shortcomings and those of others, that it is a subject upon which there has been too little said, too little read, and by far too little put in practice among the ministers. Therefore, let us study this subject together with open minds.

The meaning of "ethics" is the principles of right conduct. In the sense in which it is to be used in this article, I wish to present it as those principles of conduct that are right and becoming of Church of God ministers. The members of the medical profession, and of the law, have a very strict code of ethics to which they insist that all their members adhere and practice in their relations with each other and with the general public. Military officers of the various branches of the armed forces have an understanding of ethical conduct that is so pronounced until an officer who has behaved himself unseemly and unethically may be cited to a trial for conduct "unbecoming to an officer and a gentleman." Many of the larger denominations of Protestant faith have drawn up, in their ministerial congresses, a code of ethics by which to govern themselves. Judging ourselves by the criterion of ethics which they have established, many of us would find ourselves far short of the high standards of professional ethics and etiquette which such a standard demands. There are some among us, no doubt, who will say that these things are not important, and that we have come along very well these several years without being bothered very much with such considerations. I agree that there are some minor points we can get along without, but there are codes of ethics established to meet a very real need and should not be ignored.

Paul the apostle evidently considered them very important, as indicated in his instructions to Timothy in the words of our text. If all of us ministers would base our conduct and shape it according to the Scriptures, we would have little need to look elsewhere for directives. However, I suppose most of us are so busy searching out sermon material for the benefit of the laity that we forget to feed and instruct ourselves, and sometimes we are guilty of "muzzling the ox that treadeth out the corn." We are just so busy "feeding the flock" that we starve the shepherd. I know there are many who will not find it necessary to read this article, and if you are reading this and find that it doesn't apply, please remember, dear brother, that there are some of us who are still in the "primer," so to speak, and we need some practice on the alphabet.

I have been made to appreciate the new questionnaire used in examining candidates for the ministry. It is helping us to acquire a better informed ministry as to doctrine, government, and general knowledge concerning the Church of God. I long to see the day when it will have a supplement concerning ethics as an agenda to what we have now. I know, speaking from experience, that I would have been able to avoid much embarrassment and would have learned many things much younger had I been given such a test. I love the Church of God, and I love my brethren in the ministry, and I pray that God will give us many more to go forth as laborers into the white harvest fields. I expect to live, work, and die in the Church of God, unless the rapture intervenes. I trust that I shall be able in these few questions to provoke deep thinking. You fill in the answers as they appear obvious to you.

1. As a minister, do you place the service you can render above the profit you expect to receive?

2. Should a minister allow the salary offered him be the determining factor in his deciding to accept a pastorate?

3. Should a pastor feel himself obliged to become a "handy man" and an "errand boy" to all the members of his church? or do you not think he can so conduct himself that his people will feel that his time is absorbed in duties of a higher plane?

5. However, should he not be willing to be a "good Samaritan" and lend a helping hand wherever and whenever it is needed?

6. Do you think a preacher should read and study any books other than the Bible?

It was said of one who preached very well, and lived very ill, that when he was out of the pulpit, it was a pity he should ever go in; and when in the pulpit, it was a pity he should ever come out.—Fuller.

The minister is to be a real man, a live man, a true man, a simple man, great in his love, in his life, in his work, in his simplicity, in his gentleness.—John Hall.

7. Should he just use the Bible for a "text" book alone? or should he read it for pleasure and inspiration?

8. Should the preacher's family be "sacrificed" and grossly neglected for the sake of the ministry? or should the minister better serve the "cause" by being an example as a "family" man?

9. Should a minister provide for his own household?

10. Should he allow his domestic life to interfere with his ministry?

11. Should he allow his ministry to interfere with his family's right to a normal domestic life?

12. Do you know of any instance where a preacher's family has seriously retarded his ministry?

13. Do you know of any instance where a preacher's attitude toward his family has resulted in bitterness, hatred, and open hostility toward the church and that for which it stands?

14. Do you think that perhaps this could be the reason for some preacher's children being considered the meanest in town?

15. Should a minister, in your opinion, formulate some clear-cut convictions along this line early in his ministry?

16. Should a preacher be careful about going into debt?

17. Are you in debt so as to embarrass you?

18. Are you in debt so as to embarrass the other fellow?

19. Should financial obligations be taken care of promptly?

20. If it is found impossible to meet such obligations, what would be the proper attitude: go and see the creditor and try to make some arrangements, or just let it ride until you can take care of it?

21. And this is one for the laity. In the case of financial reverses and the preacher's income is drastically reduced, should the laity criticize his failure to meet his obligations? or should they take the responsibility to lend him a helping hand, without his having to call it to someone's attention?

22. How, in your opinion, should a minister dress: on church occasions? in everyday life?

23. If you were sent to a church by the state overseer, and the former pastor was well-liked and all of the congregation constantly spoke well of him, what would be your attitude? Would you try to discredit him? Would you inform the folks that YOU are NOW the pastor? Would you resent the former pastor? If he had some plans that were left unfinished, and if they were approved by the

local church and the Church officials; i.e., the state and district overseers, would you refuse to carry them out? or just drag it out and tell the folks you had some important plans, too; that you just couldn't work to another man's plans? or would you try to complete what had been started? In case some of the members didn't like the former pastor and they told you so, would that assist them in getting on the good side of you?

24. If you are leaving a church, should you inform the incoming pastor about the work in general, especially if he requests you to do so? or should you just let him find out as best he can?

25. Should you tell him about all the hypocrites and disgruntled folks in the church?

26. Should you, as the former pastor, tell him just how you think he ought to pastor the church? and how he ought to deal with so-and-so? Should you tell him ALL? or should you leave some things for him to find out for himself?

27. If a former pastor returns on a visit or to perform a wedding ceremony or conduct a funeral, what should be your attitude, as the present pastor, toward him?

28. If you are the "former pastor" and you are called upon to return for a funeral or to perform a wedding ceremony, what should be your attitude toward the "present pastor"?

29. Should you listen at or pass your opinion about the way he is handling things?

30. Should you correspond with the members of the church you have just left, and give them pastoral advice?

31. In case a former pastor is actually meddling to the detriment of your congregation and there is no doubt about it, what should you do?

32. Should you stick around to "welcome" the new man who is to take your place? or should you be gone when he moves in?

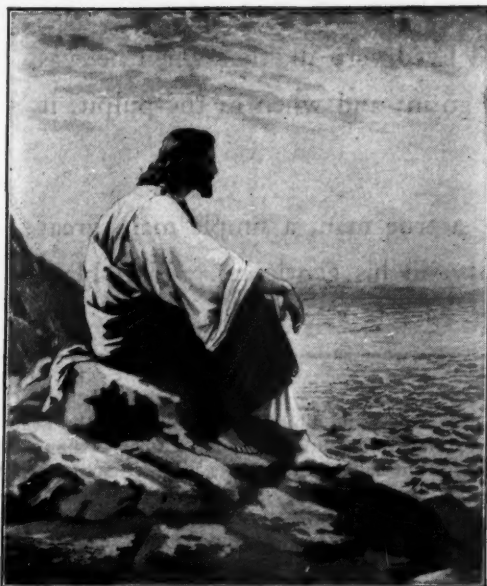
33. Should you speak well of the man who is coming to take your place?

34. Will you go where you are sent, and that gladly and willingly?

35. Should the former pastor return in a few days for a visit, or to get some things he has left behind just to see how things are getting along?

36. Are you willing to go where you are sent and stay away from where you have been?

(Continued on page 10)



"Christian Warfare" is not an empty phrase for total war has been declared by Satan against every Christian, just as it was against Christ.

THE DEVIL is an adept at correct timing. His all-out offensive against the Christ was launched at the strategic moment.

He could find nothing of sin in the holy Jesus; it was a hopeless task to approach Him with any temptation to moral evil. No doubt, he had tried his cunning many times during the youth and early manhood of our Lord, during that time known as the "silent years." Always his attacks had been without success, always the Christ had emerged from the conflict in the shining brightness of perfect holiness.

Now His public ministry was about to begin. The revealing had taken place at the waters of baptism. John the Baptist had recognized Him as He walked among the people assembled on Jordan's banks and pointing Him out had announced with dramatic emphasis: "Behold the Lamb of God, which taketh (beareth) away the sin of the world!"

Having found Him morally invulnerable, now the enemy would concentrate his forces for a three-pronged attack in an endeavor to give the wrong slant to the Messianic ministry right at its inception.

In the minds of the people was the thought of the Messiah, the coming King, the great promised Deliverer of Israel. They saw a glorious earthly kingdom in which they would share, overshadowing all others in fame and power. They saw the high lights of prophecy, but refused to see the shadows. Many closed their minds to the implications of that message which thundered along the Jordan valley: "Repent ye: for the kingdom of heaven is at hand!"

WE DO not like to face the thought of our own sinning, of our need of repentance. We are distressed by the light that would reveal the sinwardness of our hearts. We turn away from such a revelation. How much more difficult it must have been for those who stood on

the dark side of Calvary to grasp the meaning of John when he cried, not "Behold the promised King," but rather "Behold the Lamb of God!" For the Lamb suggested suffering, outpoured blood, travail, anguish, atonement.

Multitudes were ready to accept Him as the Messiah; how few, and those few how imperfectly, were ready to accept Him as their great Savior from sin.

And, of course, He was the Messiah, the promised King, the Son of God. He did come to set up a kingdom. It was desirable that men recognize His office and mission. What great things of social and of moral reform might be accomplished if a great all-powerful ruler should reign in righteousness over the earth?

In these conditions, with that consummate subtlety which has deceived so many, the devil was ready for the great attack.

Taking the order as given in the fourth chapter of Matthew, the first attempt was to induce Jesus to make His ministry one of social betterment, to be a provider of earthly bread rather than a Deliverer from sin.

JESUS was hungry. After long fasting His flesh cried out for food. Out in the wilderness where no food was He fellowshiped with all those who had cried out in suffering for lack of bread, with all the poverty-stricken of earth. "If thou be the Son of God," was He not to be the Shepherd, the provider? Could not the mere word of divine power change stones into bread—bread that would satisfy not only His own, but all the hunger of the world? And if freed from the daily anxiety and heart-breaking toll for food, would not the multitudes follow Him?

How simple and feasible it sounded! Here was no mention of shed blood or broken body, here was no anguished cry of atoning sacrifice. Feed the multitude and win the world! But here, too, was no mention of deliverance from

TOTAL WAR

BY A. M. QUICK

sin, of fellowship with the Holy God. A bread-giver would be acceptable, the Lamb of God who desired to reconcile sinful man to the Father was not wanted.

Jesus reached into His armory and drew forth the mighty weapon which defeated the first wave of the enemy's attack:

"It is written, men shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

A social gospel might be easier, more popular. Jesus rejected it for the way of the cross, for only by way of atoning blood can man come into fellowship with the Father.

The devil can quote scripture, too, and the next assault takes a different line of approach. This time the temptation is to a presumptuous spectacularism.

A pinnacle of the temple, the dizzy depths beneath, the multitude at the feast gathered from all Jewry, perhaps, too, the thought of Malachi's prophecy, "The Lord, whom ye seek, shall suddenly come to His temple." What a setting for a dramatic appearance that would focus the eyes of all people upon Him! What a cloud of witnesses would be there!

Then the old deceiver takes the very phrase Jesus had used just before: "It is written." As if to say, You believe in the scripture, you base your stand upon what is written, now listen to this: "If thou be the Son of God"—again the taunt, the dare, the needling to prove His claim—"cast thyself down, for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Jesus never performed a miracle to PROVE He was the Messiah. He healed the sick, raised the dead, and walked upon the waves out of pure compassion because He WAS the Messiah. To cast Himself down in the sight of the crowd would have accomplished nothing for their salvation, would not have brought them into fellowship with God. No; the Son of God must also be the Lamb of God.

The same temptation in another form was hurled at Him in the very hour of His supreme sacrifice, "If thou be the Son of God, come down from the cross."

Jesus said, "It is written again, Thou shalt not tempt the Lord thy God."

Not for His own exaltation, not to prove His Messiahship, not for anything which would be touched with the faintest tinge of self did Jesus come, but the passionate cry of His holy heart was, "I come to do thy will, O God!"

O holy Christ, O wondrous Son of God, O Thou pure and perfect sacrifice atoning for my sin! Give me, O give me, Lord, a heart like Thine! Give me that love which chooses the holy way of the cross rather than the favor of the crowd! Give me that fellowship in thought and passion which cries with Thee: "I come to do Thy will!"

IN HIS third attempt to cause the ministry of Christ to fall short of its purpose, the devil drops his insinuation against our Lord's sonship. In fact, it is on the very basis of this relationship that he makes this attack.

It is a temptation to compromise, to avoid total war, to obtain rule over earth's kingdoms—what a wonderful, beneficent reign that would be!—by one formal act which need not be repeated, one little nod of worship in the direction of him who was the de facto prince of this world! What a wonderful victory could thus be obtained, without conflict, without the cross, without blood!

But the devil could not promise a kingdom wherein is deliverance from sin, a kingdom of holiness, a kingdom of God which is "righteousness, and peace, and joy in the Holy Ghost." And with sin still existent the kingdom would still be the devil's, and the great central principal of the eternal conflict would remain unsettled. Our Lord saw the vision of a different kingdom, one which reaches beyond the realms of earth into the regions of eternal glory and to the throne of the Eternal: a kingdom wherein dwelleth righteousness.

Jesus in His reply recognized the existence of irreconcilable enmity between holiness and sin, between God and Satan.

The Christian Church has a ministry to forever oppose, without compromise or reservation, everything that is of the devil. Souls are in bondage to him and bound for eternal burnings. It is our duty to awaken them whether they or the devil and his minions like it or not. The friendship of the world over which Satan rules is still enmity with God. There is no way of compromise by which the kingdom may be won.

"Get thee hence, Satan," cried Jesus, "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve!"

Promising social reform, alluring spectacularism, attractive earthly power—these are the temptations that Jesus refused, but with which the church has been continually faced through the centuries. The enemy would countenance and be at peace with anything that would still allow sin in the life, sin in the heart; for this allowed and the victory would still be his. He would protect sin, hide sin, camouflage sin, make sin look respectable, make sin appear attractive, give sin new and confusing names, if only he might retain for it a place in the hearts of men. He would have granted Jesus almost anything if the Christ would have chosen some other way than the way of the cross, some other way than the blood atonement for sin, some other character than that of the Lamb of God.

And in the day of final triumph of the Son of God over Satan and his hosts, those who will stand with Him in the final hour of victory are those "which follow the Lamb." Hallelujah!

MINISTERIAL ETHICS

(Continued from page 7)

37. Should a minister plant seed of doubt and speculations concerning church doctrines and teachings in the minds of his people?

38. Where is the proper place to bring these matters up for discussion?

39. Should a minister try to preach a "doctrine" with which he is unfamiliar?

40. Should the minister ever speak disparagingly of his church?

41. Should you see something that should be changed or that needed to be added to or clarified in some way; i.e., doctrines, teachings, etc., what recourse do you have to initiate such a change?

42. Should you threaten to withdraw from the church, just because, we'll say for instance, you privately disagreed with the church's position on the wearing of wedding bands, or short-sleeved dresses, or some minor point of doctrinal triviality or detail?

43. Should you publicly state that you so disagree? or would it not be better to do as the Holy Scripture says: "But avoid foolish questions, and genealogies, and contentions and strivings about the law; for they are unprofitable and vain"?

44. Since you are licensed or ordained to represent the Church of God, do you not agree that it is better to conform to her teachings, regardless of your private opinions, and rely on the Scripture, that in a multitude of counsel there is safety, resting your position on the principle that what the Council has recommended and what the General Assembly adopted is the law by which you will abide? This is what you vowed to do when you were licensed or ordained by the Church of God.

45. As a pastor, what do you consider as your responsibility to your pulpit?

46. Should you throw it open to all comers?

47. Should you extend the courtesy of your pulpit to any minister of another organization?

48. Should the laity of your church object to the use of the pulpit by another minister, would you invite him anyway?

49. Would you perform the marriage of a divorcee? If so, under what conditions?

50. Do you think a Church of God minister should perform a "ring ceremony" if the couple desires it?

51. Should a preacher be known as a "smooth trader" in the community?

52. Should someone make a confidential confession to you as a minister, do you have any right to repeat what you have been told without his consent?

53. In the case of a crime that has come to your knowledge in this manner, would you stand on your rights of ministerial or priestly immunity? or would you turn the criminal over to the police? or would you rather advise the confessor to settle it between himself and God, and make his restitution and surrender himself to the law? In case he did not do so, should you violate his trust and confidence in you as a preacher and divulge it? or should you wait until the great judgment shall reveal and dispose of all that is hidden, etc.?

54. These are moot questions, I will agree, but they are well worth our prayerful consideration, and they are ones with which we are constantly confronted, and concerning which our actions reflect either credit or discredit to the

great Church of God. I selected this material from "Ministerial Ethics and Etiquette" by Harmon, from the codes of ethics of various other of the larger denominations, and from some conditions peculiar to our own organization. They have been of help to me, and I trust you will appreciate them.

LABORERS TOGETHER

(Continued from page 2)

for our new publishing house. And, by the time our next Assembly convenes we hope we will have been in the new publishing house long enough to give a report of real progress in the new plant.

We pledge our very best to make the publishing house what you would have it to be. We shall be happy to serve you in every way possible.

V. B. (VEP) ELLIS Music Editor

AFTER 13 years of trying to carry on a dual ministry, I feel that at last the Lord has opened up a way thru which I will be able to do more than ever before in the ministry of music and preaching of the Word of God. It is my sincere desire to make the most of my life for the Church of God. Therefore, I accept this position gratefully, yet humbly, with hopeful anticipation for the future.

The Great Doctrines of the Bible \$2.75

William Evans. A groundwork in the study of theology, this book has been used as a text for years in Bible training schools for Christian workers. Deals with doctrines from the standpoint of biblical rather than dogmatic theology. The volume is outlined and the divisions of subjects are uniform for the convenience of Bible classes as well as for individual use. Cloth.

"Dr. Evans is not content to give merely the bare facts concerning the great doctrines, but gives such a wealth of material on each of these doctrines that he satisfies the reader of real student-incinations and a desire to get in below the surface intellectually and philosophically, while at the same time entirely satisfying the believer who stakes everything on the infallibility and authority of the inspired Word of God" (Sunday School Times).



Grace \$2.75

Lewis Sperry Chafer. Do you realize that grace is the very heart of Christianity, but is unrecognized as such by many Christians? Startling indeed, but only because Christianity is so generally treated as being merely an ethical system. Probably no book has appeared which more comprehensively states the glories of divine grace with their exact relation to everyday life. In this volume the fundamental distinctions between the principles of law and grace are clearly presented. Cloth.

CHURCH OF GOD PUBLISHING HOUSE
922 Montgomery Avenue, Cleveland, Tennessee

The QUESTION BOX

The Homemakers' Chapel

By MRS. AVIS SWIGER

QUESTION: How is it that the workers of iniquity were able to do wonderful works and cast out devils when Christ's disciples could not, and many of our Christians today are not able to cast them out? How do we reconcile Matthew 7:22 with Mark 9:39?—P. D.

ANSWER: You must notice in Matthew 7:22, 23 that Christ Himself did not say the people had cast out devils. It was only these hypocrites themselves who said this great work had been done. Christ did not agree with them, but accused them only of working iniquity. There is no reason to believe from this scripture that they ever actually cast out devils, even though they claimed to have done so, and probably thought they had. You will notice in Acts 19 that the sons of Sceva thought they were able to cast out devils until they met a man who actually had a devil. Then the possessed man nearly flogged them to death. It seems that the workers of iniquity in Matthew 7 had merely deceived themselves into believing they had cast out devils and had done many wonderful works. I do not think it was possible for them really to have done it. This is proved by Mark 9:39, which you also have noticed.

REVIVAL

MOHEGAN, W. Va.—For 3 weeks, in our regular services, 21 people were saved. Then Brother Fred Barker, of Rhodell, W. Va., held a 2 weeks' revival. God met with us every night, and 13 were saved, 5 sanctified, 4 filled with the Holy Ghost, 18 baptized in water, and 19 added to the church. We praise God for this.—Mrs. Laurence Green, reporter.

NOTICE

Anyone having friends or relatives in Richmond, Va., please notify us. The Church of God is on 1500 Mechanicsville Pike, East Richmond, Va.—J. M. Snyder, 1500 Mechanicsville Pike, Richmond 23, Va.

I will be in evangelistic work this year and my address will be General Delivery, Middlesboro, Ky.—R. H. Bell.

OVERHEARD IN AN ORCHARD

*Said the Robin to the Sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so?"*

*Said the Sparrow to the Robin,
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."*

—Elizabeth Cheney.

DON'T WORRY—TRUST

Matthew 6:32, 33, "... your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God ..."

IT IS A SIN to worry, because it will sap your mental ability, your physical strength, and your spiritual power. It will make you an unhappy prisoner of your own imaginations.

"Whatsoever is not of faith is sin." Worry is the opposite of faith, for it is defined as overanxiety, fretting and so forth. The female species of mankind seems especially addicted to this sin. Perhaps this is because her hands are always busy with so many familiar tasks that do not occupy the mind, thus giving the thoughts time to wander to fearful things. If this is the main cause of our excessive worry, we can quickly remedy it by filling our minds with pleasant, helpful things while we work.

Your body is the temple of the Holy Ghost and, for that reason, if for no other, should be given very special care. God needs the very best temple to dwell in, so keep yours fit by trusting God for all the results, after you have done your best.

Someone has said that a "chronic

worrier" can be helped by a brain operation—taking out certain lobes of the brain, but it is my opinion that a heart operation, performed by the Holy Ghost would be a far better remedy! Let love fill your heart, and there will be no room for worry.

You don't know the future; the past you can't change; the present you can shape as you desire—so what is there to worry about?

"Trust and obey, there is no other way
To be happy in Jesus, but to trust and obey!"

ONE-MINUTE SERMON Rev. Manuel F. Campbell

"Give Us Peace!"

The cry for peace is the cry of the world. Peace is possible today. It is peace through Christ, but many of the leaders of the world are seeking peace without Christ. Peace can never come to a war-torn world until the Prince of Peace is accepted.

Jesus said, "Peace I leave with you: my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," St. John 14:27. Frank Woolworth made millions of dollars with his 5-and-10-cent stores. At his death he willed his granddaughter, Barbara Hutton, 20 million dollars. Jesus, at His death, willed us not money, but He willed us peace; yes, "peace, peace, wonderful peace, coming down from the Father above ..."

The nations of the earth are desperately seeking to buy peace with guns, money, swift airplanes, powerful ships at sea, and the warm blood of dying men on battlefields. But, be it known unto us all, personal consecration to God is the price of the peace of Christ. Remember, Christ left us peace, then why not partake of it freely?

MEN and MISSIONS

from the
Foreign Missions Executive Secretary's Desk
1080 Montgomery Avenue, Cleveland, Tennessee

HE HAS NOT TRAVELLED HIS LAST MILE



OUR dear Brother M. P. Cross, a charter member of the Church of God Missions Board, having served as a member of the Board since its inception in the Church and who has been a staunch pillar in the Missions Department all these years, having not only served as a member of the Board but as the Executive Missions Secretary, was relieved of his post at the past General Assembly.

It is regrettable to realize that Brother Cross was relieved, but due to his health the Executive Committee felt it best. Of course, this does relieve him of a lot of responsibility, and we shall never forget his wise counsel and his determined effort to carry the gospel to the remote sections of the earth.

Brother Cross met with the Missions Board after the new members had been appointed on the Board, and bade us farewell. This was a heart-warming occasion, and I shall never forget the many fine words he said. His comments before leaving were as follows:

"It seemed today when I thought of leaving the Board for good, after so many years of service, I couldn't do anything but cry, and I do not want to do that. However, I have enjoyed working with you, and am so encouraged to see the mission work growing. I am happy to see some young men on the Board and getting their training.

"While I leave with regrets, and I know you can get along without me, but I want you to know the mission work is still a part of me, and my heart is in it. I am so happy to see the interest growing on all the fields. May the Lord bless you and, remember, my prayers are with you always."

The Missions Department will never forget Brother Cross, and we do know he has not gone the last mile, for he will be working faithfully for the interest of missions wherever the Lord opens the door.

May God's richest blessings rest upon him.

SOUTH AFRICAN GIRL GRADUATES FROM LEE COLLEGE AND SUCCEEDS

WORD comes to us from the Superintendent of South Africa relative to Miss Petronella Saayman, who is a graduate of Lee College and attended Central Bible Institute, majoring in Child Evangelism and Child Psychology. He states that she is accompanying her father in his travels throughout South Africa, visiting the churches and doing her part in active Sunday School work, lecturing to the Sunday School teachers, and promoting our youth department. We can be very proud of Petro, who is making a real success of her work, and we know her friends here at home are with her in their prayers.

Petro has heard the Lord's voice and is answering the call as she promotes this great cause of missions for the salvation of the lost and the stabilization of the Sunday School and youth work throughout the vast country of South Africa.

A GOOD BOOK

Guatemala and the Story of Chuce

WE present to our readers a gripping, heart-stirring story of Jesus Perez (Chuce in short).

This book is highlighted by:

1. Retrospection of the Church of God in the Mayan Highlands.
2. It shows Central American Headquarters Building in Totonicapan.
3. It pictures persons in colorful regalia dressed as demons, who may today be members of the Church of God through the atonement.
4. It shows idols not thrown to the bats but to the pigs, idols discarded by Indians who accepted the Lord.
5. It pictures a great gathering for a baptismal service.

This book should be in every home for both parent and child alike to read, price 25c. Send money order, check, or coin to the Church of God Missions Department today, Montgomery Avenue, Cleveland, Tennessee. Orders will be filled immediately.

WORDS OF INSPIRATION FROM THE MODERATOR'S OFFICE, JOHANNESBURG, SOUTH AFRICA

Our Brother J. H. Saayman writes of special blessings and outpouring from God's presence in Africa, and we wish to pass some of them on to you.

We Slept in God's Bedroom

REVEREND and Mrs. van der Walt had to be withdrawn from the Bantu people because of the lack of funds, but they were able to return, and the Bantu people were very happy to welcome them back. The Church of God ministers of North Carolina have made it possible for their return, contributing 31 pounds and five shillings per month. Brother van der Walt has a one-ton Ford truck. We had no place to stay the first night, so we slept in God's bedroom adorned with His magnificent stars. But God wonderfully blessed us, and many precious souls were won to the Lord every night we were there. Praise His name!

500 Accepted the Lord Jesus at Tsumeb

"We preached at Tsumeb, and before dark it was estimated that over 3,000 Ovambo and Herero were present. We showed them the film on the life and crucifixion of our Lord Jesus. When the altar call was extended, well over 500 accepted the Lord Jesus as their personal Saviour.

"At the close of the meeting a man came forward and asked permission to speak to me. He told me of how an angel of the Lord had appeared to him on Tuesday evening and told him the Lord was going to send His servants to tell them more about Jesus. He even had his witness to corroborate his statement. Another came forward and said, "Sir, night before last the Lord appeared to me and told me that His servant would be coming to tell us more about salvation." He also had his witness whom he had told before our arrival. A third one came forward, looked me in the face, and said, "Sir, tell me, what must I do? I only want to serve my Jesus." If ever I felt just like staying to carry on meetings, it was then, but other appointments simply compelled me to move on.

Deaf Ears Opened, Broken Arm Healed

"We conducted meetings in Woodstock, Landsdowne, and Brooklyn. Every night we had the hall packed. Sometimes up to 800 filled the hall to listen to the gospel. I surely fell in love with the colored work there. They estimated the converts well over 150 for the eight meetings. Outstanding healings took place; deaf ears were opened; a broken arm was healed almost instantly; and ruptures disappeared. My, my, the Lord was wonderfully present!

James L. Slay Accompanies Saayman to East Africa

Reverend Slay accompanied Brother Saayman and was being broken in as a real missionary in Portuguese East Africa. "The first night," Brother Saayman states, "We slept in a native hut, in a native church; the second night, under a tree; the third night, under the starry heavens. We met our church members in Portuguese East Africa, but were refused permission by the Portuguese authorities to have a meeting with them, but we are praying for the Lord to open up the way.

The Holy Spirit Teaches Man to Read

"In Portuguese East Africa, we have

splendid men and women. We must have over 4,000 members. One of our Bantu brethren, we were told, could not read, so he fasted and prayed. One night he could not sleep, so he decided to pray through, and by 4 a.m. the Holy Spirit told him to open his Bible and read. Dubiously he opened and was surprised to find that he could read and understand the Bible. Is it not wonderful? Yes, with God all things are possible.

Brother Schutte's Wife Carries On

"Brother S. P. Schutte left for the United States, and his able little wife is taking charge in his absence. He will be surprised to learn that the folks at the Boksburg Assembly have given 60 pounds for mission funds for the month of June."

Note: The above report from South Africa speaks for itself and there is much more that could be said. The reports sent to this office from Brother Saayman are very gratifying, and we praise the Lord for our South African brethren and will always remember them in our prayers. The Church of God moves on in the remote sections of this world, and your offerings help to make it so.

IT'S MORE THAN AN ECHO

IT IS TRUE the General Assembly has come and gone and is now on the pages of history. Many predictions are offered as to the accomplishments for the ensuing period between Assemblies, but these predictions are more than an echo.

The superintendent of the British West Indies and Bermuda, Reverend Henry C. Stoppe, brought a soul-stirring message at the General Assembly and received a hearty "Amen" in response to his prediction and plea that the Church of God give one million dollars for missions between the Assemblies. In other words, in the next two years we should have raised one million dollars for the mission cause.

Let me reconsider a little. It seems I heard an evangelist say, not too long ago, "If the world and all its wealth, its rubies, diamonds, and precious stones, its gold, silver, all of its beauty and glory were put in one great heap and placed at the end of a scale and a soul placed at the other end, the answer would be the soul." I presume he based the value of the soul on the tremendous price paid for its redemption, a price that caused the Son of God to lay aside gorgeous robes, step

over the battlement of heaven, forsaking all the fragrance of heaven, the beauty of a celestial clime, and the fellowship of angelic beings to condescend to men of low estate, to be born of ignominious birth in an old dirty barn, to be hounded by the hounds of the infernal regions of the damned, until they finally drove Him to dark Calvary, where He, the Prince of glory, the Captain of angels, died the death of a criminal because He bore in His body our sins upon a tree.

When you begin to consider the value of a soul, remember the great Shepherd of the sheep stated on one occasion, "For what shall it profit a man if he gain the whole world and lose his own soul." The soul in anguish and pain, doomed and lost to eternal death in the abyss of the damned, certainly has more value than all the tangible material or temporal things of a godless world. So you cannot compare your dollar with a soul on the mission field. Can we not heed and make this plea and this prediction more than an echo, ONE MILLION DOLLARS FOR MISSIONS BETWEEN NOW AND THE NEXT GENERAL ASSEMBLY? All we ask is what God asked, "Work, work, work while it is yet day, for the night cometh when no man can work."

"How shall we escape if we neglect so great a salvation." To neglect salvation doesn't mean only to refuse to get saved, but it means that after we get salvation we must work out God's plan with fear and trembling, and not neglect our salvation by failing to do our part. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek." Paul stood without the gates of the historic city of Rome, holding within a heaving breast a message which was for the whole man in the whole world, which was the whole gospel. This was more than an echo. This was the inspiration of God to those who were willing to hazard their lives for a cause they loved better than they loved themselves. That's the gospel message in our day, and bear in mind, my friend, if the devil can keep us out of the virgin territory with the gospel truth, then he will delay the coming of our Lord and Saviour Jesus Christ, for the gospel of the kingdom must be preached in all the world for a witness, and then shall the end come. Yes, this is more than an echo.

E/P NEWS...

DANGER FROM WITHIN

(EP) When the battleship *Missouri* was opened for inspection a few years ago as a part of the general victory celebration, school children forearmed with pliers and wrenches, stole nearly everything that could be removed and carried away. They hacked off name plates, scratched their initials on enameled surfaces, wrote their names on bulkheads, and even tried to remove the plaque which marked the spot where the Japs surrendered. They accomplished what the enemy failed to do: the ship had to go to the yard for repairs.

Here from contemporary history is a parable and a prophecy. America will never go down from enemy action, but the dead weight of moral inertia will surely sink her proud ship of state.

INFLUENCE OF COMIC BOOKS

(EP) An Ottawa (Canada) school principal and father of five children told a Senate committee that if the trend toward comic books and illustrated magazines continues, school texts may have to be printed as comics to hold the attention of students.

Vincent Kelly, principal of St. Patrick's School, said he had found it increasingly difficult to keep children's minds on their work. School texts bore them because their minds are filled with comic books and illustrated magazines.

He was one of four witnesses heard at a committee investigating the sale and distribution of indecent literature.

FACTS ABOUT LIQUOR ADVERTISING

(EP) During 1951 *Life* magazine carried 421 liquor ads for a revenue of \$9,912,087. *Time*, published by the same company, derived \$2,914,880 from 328 ads. *Collier's* ran 279 ads for a liquor revenue of \$3,375,370. One page of full-color advertisement in *Life* sells for \$30,935.

There are some good magazines in America which refuse to carry liquor advertising. Among these are *Reader's Digest*, *Ladies' Home Journal*, and the *Saturday Evening Post*.

In addition to the pages of popular magazines, the liquor forces invade our homes through radio and television. In fact, no place is too sacred and no language too reverent for promotion of this nefarious business. It is not necessary for Christian people to sit idly by and permit this evil to take full possession of the privacy of our homes and the highest privileges of our country.

PENTECOSTALS TO FAST AND PRAY

LOS ANGELES, Calif. (EP) Tuesday, October 21, has been designated a day of prayer and fasting for all Pentecostal people across the nation in preparation of the Pentecostal Fel-

lowship of North America 1952 convention to be held October 28-30 in Los Angeles, according to Rev. Harold Chalfant, convention planning chairman. Bishop J. A. Synam, Pentecostal Holiness, is president of the Fellowship, which is holding its fifth national conclave in the 5,300-seating capacity auditorium of Angelus Temple for three days, with leading representatives from the participating Pentecostal movements as speakers at seminars, regular public services and prayer gatherings.

BIBLE TO BE LEFT OUT OF BOOK SUMMARY

(EP) There is a deadly, growing refusal of God. "For the last seven years a book consisting of some forty volumes is being prepared, containing a summary of all the principal volumes of the last twenty-five hundred years, with a final 'index' volume costing a million and a half dollars. On the board of the publishers is Dr. Alexander Meiklejohn, whom Dr. Wilbur Smith describes as 'one of the outstanding enemies of the Christian faith of our generation.' Dr. Meikle-

john says: 'Who wrote the Bible? It seems clear that God did not do so. Nor did He inspire men to do it. But that implies that the aspirations of the Bible were created by men, created by their own unaided efforts.' The Bible is not to be included in this summary of the greatest books of 2,500 years."

BALLOONS AND BIBLES

EDINBURGH (EP) Balloons carrying a Bible or New Testament will be released over the Iron Curtain countries this fall, the executive committee of the International Council of Christian Churches decided at a meeting here. Dr. Carl McIntire, of Collingswood, N. J., president of the ICC, said that money had been given the Council to launch the balloon project.

CATHOLIC CHURCH TO SELL BEER

(EP) The St. John Cantius Catholic Church of Cleveland, Ohio, according to an Associated Press report, was issued a beer and wine permit by the Ohio State Liquor Department. Under

MAKE THIS A CHRIST-HONORING CHRISTMAS!

"Bible Verse" CHRISTMAS CARDS



ASSORTMENT NO. 5219

—Twenty-one very lovely folders. More than the usual number of scenes have a religious association. Each card has a Bible quotation and a warm, friendly message. More than \$2.00 worth of Cards.

PRICE ONLY \$1.00 a box.

12 to 24 Boxes .65 each
50 to 100 Boxes .55 each
12 to 49 Boxes .60 each
Over 100 Boxes .50 each

the permit, the church will be able to sell, over its bar in the church recreation center, high-powered beer and wine by the drink. According to department officials, this is the first instance where a church has been issued a permanent liquor permit.

The Akron Beacon Journal pointed out that the law which prohibits the licensing of a bar within 500 feet from a church does not prevent a church itself from obtaining a license if it wants it. The editorial does insist, however, that "if a stampede for liquor permits in churches follows the St. John Cantius precedent, it might be fair to give the proprietors of existing taverns the same protection as churches have enjoyed heretofore. An establishment that offered one-stop service in salvation and beer could be pretty tough competition for the neighborhood pub."

WORLD CIRCULATION OF BIBLE

(EP) From the minutes of the standing committee of the United Bible Societies which met in Sarpsborg, Norway, in June of 1951, the Bible Society Record reports the following brief data from their tables of the circulation of the Bible throughout the world:

The total number of Scriptures circulated by all the national Bible Societies during 1950 was 21,800,227, which compares with 19,819,033 in 1949, 17,505,484 in 1948, and 14,108,436 in 1947. The 1950 figure includes 2,497,208 Bibles, 3,424,748 Testaments, and 15,878,271 portions. The largest percentage of increase in 1950 figures was in Bibles, 1,893,910 of which were circulated in 1949.

Of the year's total, the American Bible Society distributed 11,056,584 volumes.

The United States, Japan, China, Brazil, Korea, India, Pakistan, Ceylon, and Great Britain are the eight areas, in the order given, where the most copies of the Scriptures were distributed. The largest circulation of complete Bibles was in the United States (409,471), with Germany coming next with 292,064.

To arrive at the total distribution of figures in the world, there must be added to those circulated by the national Bible Societies the number of volumes produced commercially. This figure is never released, but careful estimates indicate that it may have reached as much as 6,000,000 during 1950, which would make the total Scripture distribution in the world, both missionary and commercial, approximately 28,000,000 in 1950.

MINISTERS BECOME DOCTORS FAST

More than one thousand questionable or outright fraudulent schools in this country are fleecing unsuspecting students of millions of dollars annually. At least 100 are nothing more than "diploma mills" where one can buy a bachelor's degree for as little as \$25, and a high-sounding doctorate for less than \$50, according to an article by Benjamin Fine in the New York Times. Worse still, Dr. Ray Summers, director of Southwestern Seminary's School of Theology, says that

approximately 90 per cent of the fraudulent degrees granted are in the field of religion. One school had no facilities of any kind, and its manager, director of education, and chairman of the board, was operating the college from a desk in one corner of an office in a downtown building. In spite of that fact, its perpetually traveling director of the divinity department insisted on leaving off the word "Extension" on the diplomas, saying that it would hamper the sale of the degrees. Stricter laws are being called for to eliminate these practices, and it is suggested that those claiming advanced degrees be required to submit evidence that the degree is from a reputable institution.

Two American scientists who have studied the results of the atom bomb explosions in Japan have declared it will be at least two generations before we know the full effects of the Hiroshima atom bomb burst on human beings. Dr. Warner Wells, of Duke University, and Dr. Paul Carson, of the Brookhaven National Laboratory, after two years with the Atomic Bomb Casualty commission at Hiroshima, stated, "Some basic changes in tissue structures are evident in the victims. Some possible bone and bone formations changes also appear, but that's about as far as 'firm evidence goes.'"

REPORTS

Louisville Church Blessed

LOUISVILLE, Tenn.—The church here is moving forward, for God is blessing us. We thank the Lord for the many souls that are being saved, sanctified, and baptized with the Holy Ghost. We also thank God for our wonderful pastor, Rev. Dan W. Underwood, and his family. Our Sunday School is growing; Brother Isaac Hill is doing a great job as superintendent. We shall soon be in our new church. In our regular Sunday night service one was saved and one received the baptism of the Holy Ghost. Also, two joined the church, and the power of

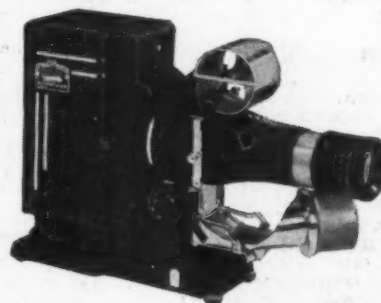


This is the Sunday School at Granite City, Illinois; C. N. Steele is the pastor. We are proud of the growth of the church and give God the praise for it. On this particular Sunday all previous records were broken by 123 in attendance. There were 60 children present under 13 years of age. Since Brother Steele has been our pastor, the record has been broken three times. We are certainly proud of our Sunday School here.—Everett Steele, Superintendent.

God was demonstrated mightily. We truly thank and praise the Lord for His many blessings. We have a fine group of young people here and plan to have a youth revival soon. Our youth director is Brother Junior Frank and our choir director is Brother Jim Robinson, both fine men of God.—Edna Brown, Reporter.

Collierville, Tenn., Church Moving Forward

COLLIERVILLE, Tenn.—The church here is moving onward. Our new pastor, Sister Bessie Dobson, has led in improving the church with a new floor, etc. Our church is out of debt. In our Y. P. E. we have 40 young people, and in Sunday School we have 84. We praise the Lord for sending Sister Dobson to us, and for the many other blessings He has given us.—U. W. Dixon, Clerk.



This is your chance to purchase the film strip, "LEE COLLEGE IN ACTION"! Individuals desiring to buy this film strip write to:

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Cleveland, Tennessee

Prices: \$5.00—Includes one film strip, one set of 33 1/2 RPM recordings. \$7.50—Includes one film strip, one set of 78 RPM recordings.

CHRISTMAS *Plays and Programs*

It is the time of the year when people begin thinking about programs for the Christmas holidays. The young people especially are always eager to select a play or program that they believe will be an inspiration to their church.

We are listing quite a few plays that you can secure through the Publishing House:

JOYFUL AND TRIUMPHANT—A Christmas pageant. 11 main characters and wise men, shepherds, choir, herald angels. Plays about 30 to 40 minutes. 11 pages. Price 40c

STAR OF LIGHT—A candlelight pageant for Christmas requiring an all-female cast, except for the 3 kings, which can be played by women, if desired. 22 main characters and a chorus. 10 pages. Plays about 30 minutes. Price 40c

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FOLLOW THE STAR—A Christmas pageant with words and music for young people and adults. 20 pages. Price 40c

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